THE INQUIRER

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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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ONCE A YEAR

IT is said with some degree of truth that there are no irreligious men. If by this is meant that no man can live without communication with the mystery of his own life, and without communication with the mystery of things around him, then obviously there is truth in it. Empty a man of the strange mystery of his self, the kind of self that came into existence at his birth, that vanishes and at the same time does not vanish at his death, then such a man is a shadow; less than a shadow because it is impossible to imagine his existence. Similarly, no man lives in this world as if he were living continuously in a cell of glazed brick, with the walls all the same, having no colour, no windows, no sunlight—only artificial light; nothing ever happening in his environment except the mechanical act of the jailer coming to keep him alive. No man lives in such a world from infancy to death. At some time or other he catches impressions of mystery and life; there is change, excitement and wonder in the world around him: he is conscious of *something*, let him call it what he will, surrounding him. His manhood is only what it is because it is sustained by the strange and challenging life that haunts him at every step. Consequently in some degree every man is religious.

Festival and Rhythm

He tries to express this compelling urge of his nature—of his whole nature—in such festivals as Christmas: they tell him of the rhythm of life, of urge, meaning and purpose. Without thought he acts at the behest of the mystery in which he finds himself. No human life is without the festival that comes with rhythm and purpose at pre-ordained intervals. If old festivals are thrown out then new ones come in to take their place. According to all accounts, no one is more festival conscious than the Communists. There are certain days of the year when the rhythm of their own particular interpretation of the mystery seizes hold of them and orders them to do this and do that, and they do it. It is no man-made order; it belongs to the substance of things, the Communist substance, which in this respect of obedience to the command of an outer drama, life or mystery is not different from the form of other festivals.

It is true, too, that men "feel good" on such occasions. Mean and evil old men (like Scrooge) are converted, and all men feel a heightened sense of community with one another—which is also religious.

Only the Beginning

But this kind of primitive awareness of life and mystery penetrating everything is only the beginning of religion. In this sense, and at this level men, as it were, are only potentially religious. The life without and within must be pierced by the mind and the disciplined person. The life and mystery without is perceived as God; the life and mystery within as spirit. This is the achievement of the higher religions; the primitiveness of all religion is transformed into a personal relationship between man and God. Man knows God, and God—it is discovered—knows him. And this discovered relationship is profounder than anything else a man can know, for, he finds, all things rest on this. This discovery of God is one of the highest and most disciplined achievements of the human spirit. It calls upon every reach of human integrity, and every exercise of mind. That it can be debased is one of the conditions of its possibility; for every faculty of man that leads to noble achievement can be turned towards debasement as well. That is the condition of man's existence, without it—once again—he would not be a man, only a robot or an animal.

Onwards and Upwards

The transformation of this primitiveness of religion into the highest exercise of the human spirit is a continuous process. It never ceases in a man's life; it never ceases in the life of generations. No peak of religious consciousness has yet been reached at which a man or any given generation can stop. It is the function of the higher religions to give themselves to this never-ceasing process. They must purify thought, spirit and action in man's knowledge of God. The knowledge is always imperfect, and always faulty. It is only a dim candlelight (but even then, brighter than any other light that man can know) of man's possible knowledge of God. The very condition of this knowledge is the revelation of imperfection, but with it, always, the revelation of nearer perfection. Man's personal relationship with God in the higher religions reveals to him his continuous incompleteness, but at the same time it reveals a fulfilment to be reached; and at the same time it endues him with a passion to reach it.

So the Christian festival of Christmas is a reminder of man's essentially religious nature, that he can never escape from it and must act within it.

The sense of dedication in religion lies in the need to bring all these major facts of human nature to the highest point of action. The truths of which men remind themselves at Christmas have to be transformed into daily conduct. This is the purest religion: the transformation of the peaks to the daily level of activity.

THE ETERNAL IS NOW

By Lawrence Redfern

Christmas is a mystery that challenges and holds us spellbound and profoundly reverent. It is eager, arduous, hopeful, but very modest and humble. It knows enough of God and things spiritual to realise keenly how much it does not know, and it has the moral courage to confess its ignorance, and the spiritual grace of patience to wait for further revealings.

Yesterday a too-omniscient theology, orthodox and rationalistic, banished mystery.

Today mystery is banishing this theology. But humble theologians remain and pursue their high vocation in reverence and humility.

At no season of the year are we so conscious of the mystery which is impenetrable light as during the Christmas festival. No wonder that Mary kept all these sayings and pondered them in her heart. The great Christmas word is "Immanuel"—God with us. And as we realise this ever more deeply, the web of time with all its conflicts parts from us, and from a region in which the angels sing and desire is accomplished, we draw strength for its accomplishing hour by hour.

In ordinary times and in our practical concerns, one thing leads to another. We are lost in an endless chain of cause and consequence. Our thoughts play continually with tomorrow's doings and the day after. When we tire of our own future, there are our children to be thought of. And when all is over, we imagine the light of eternity will dawn. But at Christmas time we feel with a deeper intensity that there is no break between time and eternity. It is not coming; it is here. The eternal is today. God with us. The oxen kneel in their stalls. The eternal life which we are for ever postponing is ours now. Take no thought for the morrow religiously; for we cannot. Now is the accepted time. God with us. It is glad tidings of great joy. With the world as it is, dare we forget Christmas? Can we forego such a message as this? In prosperity or disaster, God is with us, with all who trust Him. Even death cannot change it. It is the final conquest of pessimism.

LIFE AND HOPE

By G. D. Scupham

FOR all that can be said—and a lot can be said—in favour of denigrating Christmas, not much attention will be paid to those who attempt to do so at Christmastide. Mothers of children especially are not going to spoil their children's parties with highbrow reflections on the historical date of Jesus' birth; and few people are going to be deterred from singing Christmas hymns by the thought that, analysed, they would nauseate any God of good taste. Who wants to analyse them anyhow? God, it is to be hoped, will accept the spirit and ignore the form of the praises offered Him; and this is as good a time of year as any other for shedding adult cares and being young with the children. Mythology notwithstanding, it is also as good a time of year as any other for celebrating the birth of Jesus Christ.

The Growth of Christianity

Not much, it may be acknowledged, is known with scientific certainty of the details of that and subsequent events. A determined denigrator can have quite a jolly time. But even he can scarcely fail to see the importance of that period of about half a century during which the early, vigorous growth of the Church took place. Something happened in that period which altered the whole course of history. Exactly what happened and how it happened have not yet ceased to be the subjects for speculation and investigation.

One thing, however, which has emerged is the significant and astonishing fact that apparently the Christian religion was born, grew big enough to be noticed and travelled far before there was any written gospel in existence, before there were any Epistles, any Book of Revelation.

Think what this means. Attempts by no means unsuccessful but still fraught with difficulty are still being made by missionary societies to propagate the gospel, but there is not a missionary nowadays but can take with him in his hand a copy of the gospels printed in the tongue of those he seeks to teach. That is a tremendous advantage. No such advantage was available to the missionaries of the young Church. They had no written word, so far as has as yet been discovered. The people with whom they had to deal over a wide area of Asia and Europe were rather more than less literate and had the writings of their own scholars to support them and help them clinch an argument. The missionaries had nothing—in writing. But they had more than just hearsay to sustain them when they risked and frequently lost their lives. Something or someone had convinced them that God was greater even than the Roman State; and for the truth of what they believed and so successfully taught they depended not upon a written word but upon their experience of that God.

The Growth of Communism

Attempts are sometimes made to compare the growth of Communism with the growth of Christianity, to the disadvantage of the latter, but this difference is not often recognised: that whereas Communism has lacked none of the modern instruments of propaganda the early Church lacked them all. Yet the spread of Christianity in the first century A.D. was more phenomenal than the spread of Communism has been in the twentieth. Moreover it is comparatively simple to account for the growth of Communism as a natural sequence of cause and effect. Several people, with the worst intentions as well as the best, have attempted to find a sufficient cause for the effect which is Christianity. None, so far, has succeeded, and that twilight period between the birth of Jesus and the appearance of the Epistles remains wrapped in mystery but pregnant with life and hope.

So is Christmas still. Suffering lay ahead of the Babe who was born in Bethlehem, as it lies ahead of every child born of woman, but before the suffering came the joy of new, young life. The joyous celebration of Christmas in the summer of the southern hemisphere shows that its past linking with nature-worship and mythology is the merest inessential. The parents and particularly the mothers who still insist upon Christmas parties for their children, myths and all, are doubtless illogical and mentally immature but theirs is the wisdom of love—and there is none higher. It needs no book, no written word for authority, but it can still work wonders beyond the wit of man to explain away.

A MESSAGE, A LETTER, AND A DREAM

I. THE MESSAGE

By Arthur J. Long

IF I were asked for the Christmas message which I would most like to deliver, I think I would do more than select the familiar words of the old carol, "God rest you merry, gentlemen, let nothing you dismay!", and I would endeavour to deliver this message not as a pious hope, or conventional greeting. I would seek rather to endow it with something of its original vivid significance. The original Christian Gospel was what it claimed to be—"good news"—a startling revelation to a world in the grip of fear and hatred, of the love of God and the meaning of man. Today, in spite of the almost universal celebration of Christmas, it remains nothing but a picturesque legend from a half-forgotten past, a nostalgic fragment of our childhood's dreams.

Why is this? It cannot be that the Christmas message is out of date. The spiritual sickness of our world has changed but little in two thousand years. I am persuaded that the

Christmas message fails to register because it has been overwhelmed with a mass of magnificent mythology—

"O wonder of wonders, which none can unfold:
The Ancient of Days is an hour or two old;
The Maker of all things is made of the earth,
Man is worshipped by Angels, God comes to birth."

Admittedly the majestic symbolism of this mythology has a kind of artistic splendour, but it does not represent the original Christmas message, which was not that God had come down to earth, but that God had sent a Saviour, Christ the Lord. This is precisely why the message was characterised as good tidings of great joy, for it implied that God had a purpose for humanity, and that this purpose was going to be accomplished through the medium of human personality. In other words, the Christmas legend, properly understood, is primarily an affirmation about man. Here surely is the clue to the perpetual failure of Christmas. Christmas has failed because we insist on regarding it as an affirmation about God and a commemoration of an event from the distant past, when in actual fact, it is first and foremost a reminder of the divine possibilities inherent in the human heart.

The true spirit of Christmas is perhaps nowhere better expressed than in that magnificent prayer, which comes to us, surprisingly enough, from the pen of the late H. G. Wells, "We are small and feeble creatures, we are feeble in speech, feebler still in action, nevertheless let but Thy light shine upon us and there is not one of us who cannot be lit by Thy fire, and who cannot lose himself in Thy salvation. Take us into Thy purpose, O God. Let Thy kingdom come into our hearts and into this world." If only we would all repeat this prayer with conviction and sincerity, we should not only be able to sing "God rest you merry, gentlemen." We should also be able to wish each other without reservation, a merry Christmas and a happy New Year.

II. THE LETTER

By Keith Treacher

Cher fainéant,

So at long last a card of yours has actually reached the post-box! Many thanks for it, and the little letter attached thereto.

I understand the sense of nostalgia you experience at this time of year: I get it, too. It arrests you round the throat like the grip of handcuffs, a sense of somebody being missing coupled with a welling up of gratitude for life. It is evoked especially by listening to carol singing and a fire on Christmas evening, sitting in a room surrounded by holly and mistletoe, a glass of warm red wine before you reflecting the flames from the logs and the taste of nuts in the mouth. It's a funny unforgettable feeling, this nostalgia.

But I cannot understand how you get excited over Christmas shopping, for I increasingly hate it. I feel a prisoner in the confusion of impatient traffic and the swooping on counters of determined people. On the other hand, I confess to being fascinated by lit up Christmas trees and decorated shop windows and grey December afternoons. It always reminds me of Whistler and Cheyne Walk and Battersea Bridge. Heaven knows why: it's our nostalgia again, I suppose! But the realist in me perceives beneath the colourful facade a horrible commercial ramp. The six pounds a week (minus insurance stamps by law) Father Christmas always appears to possess the knowing smile of the human heart exploited at its weakest point—children!

Probably you think me a little cynical over this. Perhaps you are right. But it's expensive not to be, prices being what they are today. In return, I can call your picture of the baby Jesus in the manger, sentimental.

It is a picture, when all is said and done, of a child wrapped in cellophane, and, you know, children never are wrapped in cellophane. The traditional three wise men, with their threadbare genuflecting, are unconvincingly passive. They do not seem to be real flesh and blood, but more akin to the hollow men, the stuffed men, leaning together. When will one of them explode with impatience at the child's crying for food from the consecrated breast? That is for me a far more holy thing, seen every day, than a cellophane image, manger bound in strutting hay. So long as you copy the tableau nativity model of the infant Jesus, you will be whispering damp words to my drilled wits. It is not that I am completely out of sympathy with the old birth stories, but—well (and you may think this an exaggeration), I sometimes feel that the dramatic, life-pulsing, Calvary scene is for me the real nativity. The hungry child cried loudly enough then. There from the womb of Jesus the real Christ was born. The divine secret was let out of the bag by an angel. There was no room for him inside or outside of the inn: he was too big. He broke the cellophane himself and brought the wise men to life. I always feel that the eastern star was the wisest of them all, for it did not venture near the manger. It kept well apart. It knew what manner of a child had come from the resentful womb and knew that the earth would claim him but shortly. The builder leans towards the sun. It knew it only had to linger in its universal orbit for a universal factor to join it. It was a mere thirty-three years, good friend, a mere thirty-three years!

But I could go on! You will forgive me addressing you as Cher fainéant, only it seems to fit. The Blessed Alcuin had a weakness for giving nicknames, too. He once called his friend the Bishop of Arno his Venerable Fowl. I think I have been kinder.

Yours in a good Christmas spirit,

K.

III. THE DREAM

By Eric Wild

It was dreadfully cold, it was snowing fast, and almost dark, but cold and dark as it was, a poor young parson was still wandering about the streets. He carried a small bundle of matches in his hand, and a good many more in the pocket of his tattered Geneva gown. Trembling with cold and hunger he crept on, the picture of sorrow. He dared not go back to the manse, he had sold no matches, earned not a single penny, and he knew his cruel church treasurer would beat him for failing to raise funds for church repairs.

Lights were glimmering through every window and in a corner formed by two houses he sat down, his hands were nearly dead with cold; one little match from his bundle would warm them perhaps if he dared light it. He drew one out and struck it against the wall. It was a bright warm flame, nay, call it rather a magic taper, for it seemed to him that he was standing in the pulpit of a beautifully warm church. Already the pews were almost full as family after family, mothers, fathers and children, took their accustomed seats. His heart glowed but, alas, in an instant the flame had died away and the poor young parson sat cold and comfortless with the burnt match in his hand.

A second match was struck, it kindled and blazed and wherever its light fell the poor young parson could see the thickly carpeted corridors of the Sunday school buildings. The doors of the rooms swung open, in one the church committee was earnestly endeavouring to find a suitable charitable purpose for the constant surplus of income over expenditure; in another a group of young people were listening in rapt silence to a recording of a symphony concert; in one large room a group of people under blazing arc lamps were producing a religious film. His heart glowed but the match burnt out and the snow fell in large flakes.

He struck yet another match and surrounded by its light there stood James Martineau. "Take me with you!" exclaimed the young parson, "I know you will leave me as soon as the match goes out." James Martineau smiled, he took the young parson by the hand. Joyfully and gloriously they flew higher and higher till they were in Paradise.

In the cold morning hour the poor young parson was found, his cheeks glowing, his lips smiling, frozen to death with the spent matches in his lifeless hand. "He has been trying to warm himself, poor thing!" people said but no one knew of the sweet visions he had beheld.

A message? Oh yes! Let's keep on striking matches! Happy Christmas.

GERMAN FREE RELIGION IN CONFERENCE

(A Summary of Reports, by Kenneth Twinn)

REPORTS of two free religious congresses held recently in Germany have just come to hand. The first was held in September in Hanover by the Association of Free Religious Communities of Germany, which links together a number of free religious groups or congregations of what could be called humanistic persuasion. The number of participants is not stated. Good reports of the local organisations were presented and resolutions passed for the further development of the central Association, including a benefit society for members. The main concern of the general meetings, according to the report in *Geistesfreiheit* (Freedom of the Spirit), the monthly journal of the movement, was the relationship of the Association with the state and the official churches. Complaints were made of the power wielded in state affairs, press, broadcasting and education by the Roman Catholic and orthodox Protestant churches, which, it was claimed, had no legal justification. The rights of the one and a half million non-members of these churches were stressed, particularly in the schools.

Against the current slogan of "rights of parents," was put forward the "right of the child to truth and free development," and the need for unsectarian schools was expressed. "The believers in free religion are tolerant towards others but demand a like tolerance towards themselves from others," it was asserted. Likewise, in view of the attitude of the orthodox churches, it was stated, "Man is capable of good without divine help. The danger to the life of our people comes not from the Christian teaching but from the intolerance of Christian priests."

There is little doubt in my mind of the genuine and fundamental religious outlook of these groups, but it is strange to read that there was no religious service, at any rate in the form we know, but a "*festliche Morgenfeier*" ("solemn morning-celebration" is the nearest translation), with music and an address of "Dogma-bound belief and dogma-free faith."

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The other congress was that of the German Unitarian Association, held in Frankfurt in October, the first to be organised by this Association, which approaches most nearly to English and American Unitarianism in its outlook. Some 400 members took part under the chairmanship of Rev. Clemens Taesler, the founder, and minister of the Frankfurt congregation. It is a constituent member of the I.A.R.F., and stands for free Christianity and religious freedom, stressing, somewhat in contrast to the Association of Free Religious Communities, "belief in God, the divine light in every human soul and the indestructibility of the fundamental being of man, an undogmatic, symbolic and tolerant religious conception and a symbolic Christian attitude especially with regard to the humanity of Jesus and the unity of God."

At the general meeting, greetings were spoken or read from the I.A.R.F., our own General Assembly, the American Unitarian Association and various German religious and other groups and individuals. So far as one can judge from the reports, a much more positive note was sounded than at the above-mentioned congress. Three main addresses were delivered. The first dealt with the religious significance of German neo-humanism, which had bridged the gulf between God and the world and Man and the world postulated by orthodox Christianity. The second sought to discover the "living centre" of Christianity. The early Christians felt God himself to be working for the salvation of man through Jesus and themselves to be, through his example and good tidings, conscious of their divine sonship. The third address dealt with Schweitzer's contribution to free Christianity. In his view, Christianity had never yet been complete: a true Christianity was yet to be, and Schweitzer felt it a duty to further such a true, and therefore free, Christianity.

Two subsidiary addresses were given: one, answering the question, "Is Christianity still possible today?", contrasted dogmatic Christianity with its ready-made negative doctrine, and free Christianity with its positive capacity to develop. The other, given by the President himself, presented Christianity from the Unitarian point of view as a developing world religion, not a closed system; having at its centre the conception of God as the Spirit of Love, of the divine sonship of man, and love of neighbour as the mainspring of the Kingdom of God on earth. The Christ idea was the symbol of the belief in the divine spark within each human soul and therefore of its infinite worth.

The Sunday service, which was also a harvest festival, took place in the meeting hall of the Frankfurt congregation, the largest of the Association. Rev. Clemens Taesler preached on Beauty of Nature, Art and Soul, basing his words on a text from John's Gospel and a poem of Schiller's. The whole proceedings ended with the passing of the following resolution: "This first German Unitarian Congress professes an open-hearted fellowship with and unreserved tolerance towards all other religious people, without, however, ignoring differences or renouncing its independence. It sees character and conduct of life as the touchstone of all religion, and therefore considers it part of the application of religion and Christianity to oppose hate, vengefulness and domination and further peace between man and man and between nation and nation."

A YORKSHIRE BICENTENARY

By John Rowland

EVERYONE who has had anything to do with Westgate Chapel, Wakefield, will retain pleasant memories of the delightful old building, square and warm and intimate; they will, too, join in congratulating the present congregation on the celebration of the second centenary of the building, which was officially opened on November 1, 1752. To celebrate the occasion the Rev. J. Mason Bass has produced an attractive brochure, detailing its history, which should have an interest beyond Yorkshire, since the history of Westgate Chapel is in a sense representative of the history of Unitarianism.

The congregation at Wakefield, actually, is older than the present building; it started as a corporate body in 1662, and is the oldest Nonconformist congregation in the town. The first minister was the Rev. Joshua Kirby, who had been a "Campden Lecturer," paid out of a fund presented by the widow of Viscount Campden, at Wakefield Parish Church. With the passage of the Act of Uniformity in 1662, Kirby broke away and began to hold services in his house in Kirkgate. He was prosecuted for holding services without a licence, and served a term of imprisonment in York Castle. Later, however, he went on with his services at Wakefield, in complete defiance of what he held to be an unjust law.

Later another ejected Anglican, the Rev. Peter Naylor, took his place, and a disused malt-kiln in Flanshaw Lane was converted into a temporary Meeting House for him. And even when the Toleration Act was passed in 1688 (leading to the building of the original Chapel at Westgate End, Wakefield, which was the immediate predecessor of the present building), Roman Catholics and those who did not accept orthodox Trinitarianism were still excluded from toleration.

For some time, then, Westgate Chapel continued to be largely orthodox, except in its ritual and its attitude to church government. There was a movement, slow but sure, toward a more heterodox interpretation, but it was not until the ministry of the Rev. William Turner (1761-1792) that the change to a Unitarian attitude was complete. Turner was a friend of Joseph Priestley, whose ministry at Mill Hill Chapel, Leeds, overlapped with his at Wakefield. He contributed many articles to Priestley's magazine, *The Theological Repository*, an important early organ of Unitarianism.

From that point the Chapel never looked back. It has long played a respected part in the religious life of Wakefield. During the ministry of Mr. Bass (who has produced this valuable survey of its work) the Westgate Chapel joined the Wakefield Free Church Council—something which has happened to few Unitarian bodies. The regret which must be

felt by many members of its congregation and others further afield, that there is now no permanent minister is something voiced by Mr. Bass in terms of sorrow. The last occupant of its pulpit was Mr. Edric Shaw, who was Lay Pastor from 1949 to 1951; but he found the strain of living in Leeds, working in Wakefield, and studying at the Unitarian College, Manchester, too much, and removed to Mossley. Mr. Bass says: "Except for linking up with another congregation in the district, there is little likelihood of the appointment of a minister." This may be true; it is, also, unfortunately representative of a number of our churches. But the solution surely lies in somehow getting a manse; for in these difficult days many a minister, especially if a family man, cannot consider accepting a call to a church unless some sort of accommodation be available.

Yet surely Wakefield, with its long history of freedom, with its loyal and friendly congregation and its fine old building, cannot for ever continue with visiting ministers, however kind, and visiting lay preachers, however good. That there are difficulties to face everyone knows; but past difficulties have been faced and overcome. All friends of Westgate Chapel will join, now that it has seen its bicentenary, in wishing it a very long and fruitful future.

COMMENT

The Closed System :

NATURAL modesty would deter me from lightly asserting my own opinion against so profound a thinker and philosopher as Professor Toynbee, but when he called Communism a Western heresy, as he did in his first Reith Lecture, I couldn't help feeling that even he has fallen into the sin of over-generalisation to which the historical philosopher is so prone. According to St. Thomas, heresy involves the acceptance of fundamental Christian belief, but with divergence in particulars from the authoritative stream of Christian tradition; so that we can speak of a movement being a Christian heresy only when the two have a large measure of agreement on fundamentals. Communism, however, in the sense in which Stalin would use the term is based on a materialistic view of life; Christianity, in all its forms, claims to be a spiritual movement. It would, therefore, be difficult to conceive two movements more fundamentally opposed.

It is, however, a great source of strength to Communism, as it is to Roman Catholicism, that it is a closed system, claiming, in the case of the former, to explain all social phenomena and to cure all social ills. Both of these systems possess a highly organised body of casuistry, that can take the sting out of all awkward appeals to common experience. Communism moreover disarms all criticism by inculcating in the convert from the very beginning the conviction that all onslaughts of doubt are due to the last lingering traces of that bourgeois mentality from whose snares he has mercifully escaped.

The God that Failed :

The conversion to Communism of some of the most brilliant young intellectuals of thirty years ago was a direct result of that weakness in the existing Capitalism that permitted, and, indeed, required, at a time when millions were starving, that food should be destroyed in great quantities, simply to keep prices up. That conversion, as Arthur Koestler has pointed out in his *Arrow in the Blue*, was a sincere and spontaneous expression of an optimism born of despair, that did honour to the converts themselves. Since then, both sides have learned wisdom. Most of the intellectuals, as shown in *The God that Failed*, have come to realise the hideous cruelty at worst, and the loss of human spontaneity and freedom at best, that lie at the back of Soviet achievement; whilst Capitalism itself has evolved, and has accepted social guidance. World-circumstances now demand the close integration of all Western social and economic life, giving a guarantee that the waste and heartlessness that once marked national economies need never return in all their folly and self-destructiveness.

Commentator.

A CRITIC'S NOTEBOOK

By E. W. Martin

Often I have had to write or lecture about the work of Mr. Aldous Huxley, and invariably I have been made aware how unpredictable this writer is. His new book *The Devils of Loudon* (Chatto and Windus, 18s.) is full of profound psychological analysis and brilliant prose; but it is also shadowed by a hatred of the physical, a physiologic disgust as manifest as that of Swift. The story deals with mass "possession." In telling the story of Urbain Grandier, Huxley is not only concerned with what went on in the Ursuline convent, but also with the various ways in which man has sought self-transcendence not through self-transfiguration but through the debasements of alcohol, drugs and sexuality. Man, that is to say, can go upwards or downwards.

Perhaps the lesson of this moral work—and Huxley, like Lawrence, is a moralist first of all—is that "herd-intoxication disintegrates the ego more thoroughly than does elementary sexuality." Also Huxley is at pains to point out in this packed work, that though civilisation may demand devoted self-identification with the highest of human causes, this is in itself not enough. There must be identification with spirit. For "self-identification with science unaccompanied by self-identification with the Ground of all being results in the kind of situation which now confronts us." The human idol is a Moloch, seeking human sacrifice.

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Dr. W. R. Bett in his essays on *The Infirmities of Genius* (Christopher Johnson, 18s.) is concerned with the psychopathology of genius. He writes as a medical man, for the book is published as one of a series of "Medical Viewpoints." His critical limitations do seriously affect a number of his conclusions. He diagnoses Carlyle as a victim of dyspeptic neurasthenia but one is conscious of the fact that the medical attitude is not one that can really grasp the essential Carlyle. Dr. Bett also writes of Whitman, De Quincey, Baudelaire and Balzac, Keats, Burns, Byron, Pope and Lafcadio, Hearn. In other words this student of the diseases afflicting men who are dead has not spent enough time attending to his subjects. Each man because of his endowments, demands a book to uncover all the strains and stresses that resulted in physical breakdown

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

"Liberalism"

SIR,—In a recent issue of the Inquirer, Mr. Cheetham made an eloquent apologia for what he calls "Liberalism."

Before one can give his article any approval or criticism one must know what is meant by that term. It may mean liberalism in religious views, or doctrine. It may mean political liberalism, or it may mean liberalism in several other senses.

But I state, without much likelihood of argument, that "Liberalism" today, unqualified in any way, really means nothing. The word has got inextricably entangled by the small body of politicians who still call themselves members of the "Liberal Party." As far as I have been able to observe, their only reason for thus still describing themselves is the fact that they are so conservative that they can't change their label, in spite of the fact that that label now has no meaning—or at best has a meaning totally different from that which it formerly bore.

Mr. Cheetham appears to deplore the fact that what he describes as "Liberalism" now exercises so small an influence in the affairs of our nation and the world; and then he cites Mr. Eden as "revealing the liberal spirit." If he means by "Liberalism" the old principle for which the political party once stood (and his reference to Mr. Eden seems to bear out this hypothesis), then I fail to see why he should argue that "Liberalism" has lost its influence. Mr. Eden may well be a liberal in the sense intended by Mr. Cheetham; but Mr. Eden is certainly very far removed from the so-called "Liberal Party" of today. And, moreover, if that is Mr. Cheetham's

meaning, surely he must rejoice that today all that was best in the principles of the old Liberal Party is now included in the principles and (what is even more important) in the policy of the Conservative Party of today.

But it is by no means clear that Mr. Cheetham really does mean this by his use of "Liberalism." And he appears to believe that the Liberal Party, as we know it today, may, or even will, become revitalised by adopting liberal principles. That to me appears to be most unlikely, judging from the history of the last thirty years or so.—Yours,

Bridport. *W. P. Colfox.*

Christianity and Pacifism

SIR,—May I suggest, in reply both to Mr. Spooner and Principal Raymond Holt, that there is a big difference between feeling the compelling power of the ethic of goodwill and believing in the infallible inspiration of the gospels, or, for that matter, of the actual words of Jesus. I do not think many pacifists, certainly not Unitarian pacifists, base their pacifism on the plenary inspiration of any texts. But we do believe that the whole spirit of the teaching of Christ is antagonistic to war, that his attitude to violence was not dependent on belief in imminent miraculous intervention and that were he alive today he would be found with the Gandhis and the Tolstoys, not with the Churchills and the Nehrus. We may be wrong in this. If so, that would not make any difference to our pacifism, though it might to our estimate of Jesus.

Nor, may I add, does it seem to me inconsistent to lock one's door against thugs and still to refuse to drop napalm and hydrogen bombs on little children and old folk, or to bayonet or shoot one's fellow men belonging to another sovereign state, who may sincerely believe their side is the righteous one! There is a great difference even between committing the individual murderer to the lethal chamber and the indiscriminate mass slaughter of war.—Yours,

Swansea. *Basil Viney.*

SIR,—The argument goes on and on and I have no hope that any words of mine will convince those from whom I differ. But I would plead, at any rate, for a realisation of the facts. For it is surely deplorable that the words "Pacifist" and "conscience" should be so usurped by those whose consciences lead them to seek peace in one particular way, implying that those who seek peace in other ways are less sincere lovers of peace or less true to the dictates of conscience. Was it not in the obedience to conscience that those of us who took up arms offered ourselves as living sacrifices in the cause of peace? What greater proof could we have given than to die in agony, as so many of us did? By that sacrifice we gave our "pacifist" friends the liberty of expression that they now enjoy—is it surprising that so many who survived have turned away rather bitterly from churches so closely associated, in the popular mind, with utter inability to appreciate what *we* gave them, at what cost, in obedience to consciences no less worthy of respect than those of any other man.

Further, as a Unitarian Christian, may I also deplore the habit of quoting isolated words attributed to Jesus as rules of conduct for today. Apart from the impossibility of knowing, from the fragmentary records, what Jesus really did or did not say, no words of any great leader have any force except in the circumstances in which they were spoken. If we accept the mandate of Isaiah and Micah to beat our swords into ploughshares, by what right do we reject that of Joel to beat our ploughshares into swords?

I yield to no man in my veneration for the personality of Jesus, in my gratitude to him for his revelation of the Fatherhood of God, or in my desire to follow his example of selfless courage, but I could not accept as my detailed commander in the circumstances of today any isolated words, spoken by any man in quite unknown circumstances, 2000 years ago.—Yours,

Isleworth, Middlesex. *A. G. Tarrant.*

Resignation

Dr. H. W. Stephenson is resigning from the ministry at Lewes, Sussex, at the end of February.

Ernest Robertson

On November 29, Ernest Robertson, a former chairman of the committee of Pendleton Unitarian Free Church, died at the age of 77. He was a son of Reuben Robertson, one of the founders of the church and of the Manor Mill (Cotton Doubling), in Brighouse Street, Pendleton. Ernest Robertson had also served the church as hon. treasurer and choirmaster for several years. Recently he had been living in retirement at Colwyn Bay and his end came as a release from increasing ill-health and the isolation of deafness. He is remembered by a wide circle of family and business friends who were present in considerable numbers at the funeral at Pendleton.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

The Syllabus

Will groups who have been meeting to study the Syllabus please send in their findings to the Editor by January 17, not July 17, as was stated recently by mistake.

NEWS FROM THE WEST

From our Western Correspondent

Encouraging news comes from Shepton Mallet, where there has been a real revival of interest. The schoolroom, which was in a deplorable state, has been thoroughly renovated at a cost of £30 for materials, the labour being done on a voluntary basis. A branch of the Women's League is being formed. The renovated schoolroom was re-opened by the President of the Western Union, Mr. N. D. Blake, at a special service conducted by a former minister at Shepton, the Rev. Arnold Thomas, who gave a stirring address on "The Value of Small Causes."

Good attendances on Remembrance Sunday are noted by Bridport, Crewkerne and Taunton. Wall-flowers and stocks and winter jessamine have been planted to beautify the Chapel garden at Crewkerne, which recently celebrated its 268th Anniversary. Cullompton has celebrated the 39th Anniversary of the present building and the 26th Anniversary of the present ministry. A branch of the U.Y.P.L. has been formed at Plymouth. The Unitarian Fellowship at Swindon meets at the Friends' Meeting House. The Sunday School at Taunton continues to grow, three more scholars having joined in the past few weeks. The Lord Mayor of Bristol, with officers and members of the Loyal Order of the Moose, will attend the service at Lewin's Mead, Bristol, on the first Sunday of the New Year.

Recent Sales of Work include Bath (nearly £93), Lewin's Mead (£63, which is £25 more than last year), Cullompton (£60), Bridgwater, Taunton and Trowbridge. The Women's League branches at Bath, Clifton, Lewin's Mead and Trowbridge, united for a "neighbourly" meeting early in December. At a recent meeting of the Torquay branch, members read their own papers on "Ingredients of Happiness."

The Inquirer has made reference to the outstanding service rendered by the late Donald Fraser. He was President of the Western Union, 1936 to 1938; a member of the W.U. Committee for many years; and the Preacher of the Western Union Annual Sermon in 1929. His widespread influence, extending far beyond Exeter, is indicated in a note from the Rev. C. G. Toone, who writes: "Moretonhampstead and Newton Abbot and their minister owe much to Donald Fraser, who brought the minister and the churches together in December, 1935. This happy association has continued for 17 years." The Funeral Service was conducted by the Rev. Charles Easton, who paid a glowing tribute to Donald Fraser's tenacious fidelity and splendid courage.

The Induction of the Rev. W. C. Newton will take place at Sidmouth on Friday, January 3, at 3 p.m.

Women's League: Leeds District: Quarterly meetings were held in Leeds on December 7. In spite of the fog, the Branches were well represented. The service was conducted by Miss Anne Wood, who preached a most inspiring sermon on spiritual development. Later, at a tea-table meeting, reports were made by branch secretaries of the work that had been done in different parts of the District, in Branch meetings and covering a wide variety of interests.

Bournemouth: A successful Sale of Work, organised by the Women's League, was held on November 27, when the opener was Mrs. Herbert Carter, of Poole. There was a good attendance in spite of the stormy weather and the sum of £144 was realised. This, together with the proceeds of a Garden Party held in August, made a total contribution to the church funds of £170.

London: Forest Gate: Despite persistent fog, a large congregation attended the service of welcome and dedication conducted by Rev. W. C. Newton, of Stratford, to mark the commencement of the Lay Ministry of Mr. J. J. Goring, B.A. Following the address, given by the District Minister, the Rev. W. Waddington, the chairman of the church committee extended the hand of fellowship to Mr. Goring on behalf of the congregation. At the close of the service an informal meeting was held and, replying to a speech of welcome, Mr. Goring expressed his hopes for the future and gave an amusing description

THE CALENDAR OF THE CHURCHES

SUNDAY, DECEMBER 21, 1952

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Beverley
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance, Chapel Anniversary. Christmas Day 11
Astley, Unitarian Chapel, Manchester Road, 11 and 6.30, ——
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. F. Terry
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Rev. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Mr. James Nicholson
Billingshurst, Free Church, South Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bessborough Road, 6.30, Mr. J. L. Oates
Birmingham, Church of Messiah, Broad Street, 11, Rev. Gordon Stuart, 6.30 Carol Service. Christmas Day 11
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath 6.30, Rev. Ronald McGraw. Christmas Day 11
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. Jones
Blackpool, South Shore, Lytham Road, 11, Mr. G. Atkins, 6.30, Carol Service
Bolton, Bank Street, 10.30, Rev. J. Gordon Davies, 6.30, Carol Service. Christmas Day 11
Bolton, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. Maw
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Boston (Lincs.), Spain Lane Unitarian Church, 6.30, Rev. C. Simpson
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. L. Redfern
Bradford, Town Hall Square, 10.45 and 6.30, Rev. F. A. Bullock
Bridgwater, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. Cordell
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11, Rev. W. M. Long, 6.30, Mr. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles, Carol Service
Bristol, Oakfield Road, Clifton, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. W. Hill Wareing
Bury, Bank Street, 11, Rev. F. M. Ryde, 6.30, Carol Service. Christmas Day 11
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church (also 11, First Sunday in the month) 6.30, Mr. E. W. Kingdom
Carlisle, Unitarian Church, Lorne Street, 2.15, Sunday School 6.30, Rev. Robert H. Williamson
Chatham, The Church of the Great Companions, Hamond Hill, 3, Rev. Will Hayes
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. E. Stanley Peters. Christmas Day 10.45
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coseley, Staffs, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. Whiteman
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (also 6.30, First Sunday in the month)
Dean Row, 10.45, Rev. E. E. Wrigley. Styal, 6.30, Rev. E. E. Wrigley
Denton, Wilton Street Chapel, 11, Rev. John Gill, 6.30, Play
Derby, Friar Gate Unitarian Chapel, 6.30, Mrs. N. M. Baily
Ditchling, Old Meeting House, 10.45, Mr. John Rowland, Carol Service
Doncaster, Free Christian Church, Hall Gate, 11, Rev. G. W. Parkinson, 6.30 Carol Service
Dover, Adrian Street, Unitarian Church, 6.30, Rev. Ethel Kay
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks. Christmas Day 11.30
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Scott L. Johnston
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Taviner
Exeter, George's Chapel, South St., 6.30, Supply
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street Unitarian Church, 11, Rev. Alexander Reid
Glossop, Unitarian Church, Fitzalan St., 10.45 and 6.30, Supply
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Storer
Halifax, Northgate End, 10.45 and 6.30, Rev. W. H. Payne
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennigh Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Carol Service
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 10.30, Rev. Dudley Richards
Hull, Park Street Church (Unitarian), 6.30, Rev. Ralph Phillipson
Ipswich, Friars Street, 11, Rev. Wm. Haworth. Bury St. Edmunds, Churchgate Street, 6.30, Rev. Wm. Haworth
Isle of Wight, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. Carter
Kendal, Market Place Chapel, 11, Mrs. E. A. Ducksbury, 6.30, Supply
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Stanley Mossop. Christmas Day 11
Kidderminster, New Meeting House, 11 and 6.30, Rev. H. Whitaker
Lancaster, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. Hall
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. Wilde. Christmas Day 11.30
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Vasanta Hall, Gernon Walk, 11, Rev. R. W. Sorensen
Lewes, Westgate Chapel, 11, Dr. H. W. Stephenson
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kemshall
Liverpool, Ancient Chapel of Toxteth, 11, Rev. A. D. Williams, 6.30, Miss H. Dixon-Williams
Liverpool, Bootle Free Church, 6.30, ——
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Muirhead
Liverpool, Gateacre Chapel, 11 and 6.30, Rev. Duncan P. Stewart
Liverpool, Hamilton Road, Everton, 6.30, Rev. B. L. Golland
Liverpool, Hope Street, 11 and 6.30, Rev. D. Glan Morgan
Liverpool, Ullet Road, 11 and 6.30, Rev. E. Shirvell Price. Christmas Day 11
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. N. J. Trapp, Carol Service
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. Ballantyne
London, Golders Green, Hoop Lane, 11 Rev. John Croft, 6.30 Carol Service. Christmas Day 11
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. J. Kielty
London, Hampstead, Rosslyn Hill, 11, Rev. J. Kielty. Christmas Day 11, Dr. Mortimer Rowe
London, Highgate Hill Unitarian Church, 11, Rev. Raymond Baker. Christmas Day 11
London, Ilford High Road, 6.30, Rev. W. Waddington
London, Islington Unitarian Church, Upper Street, Proston Hall, 7, Rev. V. Fox
London, Kilburn, Unitarian Christian Church, Quex Road, 11 Rev. V. Fox
London, Lewisham, Unitarian Church, High Street, 11, Rev. F. Hankinson
London, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. G. E. Hale
London, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. Dunkle
London, Richmond Free Church, Ormond Road, 11, Rev. G. E. Hale. Christmas Day 10.30
London, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. Newton
London, Wandsworth, Unitarian Church, East Hill, 11, Rev. Arthur Peacock Christmas Day 11 (also 6.30 First Sunday in the Month)
London Theistic Church, 28 Bell Street, Edgware Road, Service suspended
London, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sunday
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. Grieve
Lytham St. Annes (Ansdell), Unitarian Church, Channing Road, 11 and 6.30 Rev. H. Crabtree
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley, Unitarian Church, Chapel Lane, 6.30, Student
Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. Fred Kenworthy. Christmas Day 10.45
Manchester, Failsworth, Dob Lane Chapel, 6.30, Rev. J. Pipkin
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. Cotter
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. Evans
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Nativity Play, Mr. G. Ashworth
Manchester, Platt Chapel, Rusholme, 6.30, Rev. J. William Dyer
Manchester, Renshaw Street Mission, 6.30, Rev. A. J. Heale
Manchester, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. Foote
Manchester, Wilbraham Road, Chorlton-Cum-Hardy, 6.30, Rev. A. E. Potts, Carol Service
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 3 each Sunday
Mexborough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6.30, Rev. John Evans
Morecambe (see Lancaster)
Moretonhampstead, 3, Newton Abbot, 6.30, Rev. C. G. Toone
Mossley, Christian Church, Stamford Road, 10.45 and 6, Mr. Edric Shaw
Nantwich, Old Chapel, 11, Rev. E. D. Evans
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. Coram Davies
Newchurch (Rossendale), Bethlehem Unitarian Ch., 2.45 and 6 p.m., Christmas Musical Services
Northampton, Kettering Road Church, 6.30, Rev. Laurie Toseland
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam Christmas Day 10.45
Oldbury, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30 Rev. H. A. Gore
Oldham, Lord Street Chapel, 10.45, Rev. T. E. Nuttall, 6.30, Carol Service
Oxford, Manchester College Chapel, 11.30, The Rev. The Principal
Padiham, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. Hill Wareing
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Albert Smith
Plymouth, Unitarian Centre, Houndiscombe Road, 11, Rev. E. H. Kersley, 6.30 Mr. E. A. Roberts
Poole, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. Ernest Penn
Portsmouth, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. Alun Williams
Ringwood, Hants, The Meeting House, 11, Carol Service, Rev. H. J. Robbington
Rochdale, Blackwater Street, 10.30 Rev. W. Beer., 6, Christmas Music. Christmas Day 11
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. W. Millar
Sale, Atkinson Road, 11, Rev. William Dyer
Scarborough, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
Sheffield (Attercliffe), 6.30, Mr. L. Cooper
Sheffield, Fulwood Old Chapel, 11 and 6.30, Rev. F. Sokell, Carol Services
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies Christmas Day 11
Sheffield, Upper Chapel, 11, Rev. G. Stanley Whitby, 6.30, Carol Service
Shrewsbury, High Street, Unitarian, 11, Rev. A. H. Lewis, 6.30, Mr. Geoffrey Evans
Sidmouth, High Street, Unitarian, 11 and 6.30, Rev. J. C. G. Burton. Christmas Day, Rev. L. Hines
Southampton, Kell Memorial Hall, Belle Vue Road, 6, ——
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Rev. E. G. Green
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
St. Helens, Corporation Street, 6.30, Mr. J. L. Oates
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. Hodgson
Stockton-on-Tees, Wellington Street, 6.30, Supply
Stourbridge, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. Rosalind Lee
Swansea, Pennard Free Christian Meeting House, 11, Rev. B. Viney
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
Swinton, Swinton Hall Road, 10.45 and 6.30, Rev. Eric Wild
Taunton, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. Cordell
Tavistock, The Abbey Chapel, 6.30, Rev. E. H. Kersley
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kemble
Todmorden, Unitarian Church, 10.45 and 6, Rev. M. Johnson
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Easton
Trowbridge, Conigre Unitarian Church, 11 and 6, Rev. A. F. O. Thomas
Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. Edgar W. Hill Christmas Day 11
Warrington, Cairo Street, 10.30 and 6.30, Rev. E. W. Deakin
Watford, Friends House, Derby Rd., (by permission), 7.30, (Last Sunday in the month)
West Bromwich, Lodge Road, 6.30, Rev. K. C. Treacher
West Kirby, Brookfield Gardens, 6.30, Rev. A. D. Williams
Whitby, Flowergate Chapel, 11 and 2.30, Rev. W. T. Wilkins. Christmas Service, Junior Church
York, St. Saviourgate Chapel, 6.30, Rev. T. Brett Davies

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m., Rev. V. James
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. J. B. Tonkin. Manse Telephone LX 5321
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised
Unitarian Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11 Rev. John A. Crane
Winnipeg, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic Rev. P. M. Petursson

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. Mowers
Wellington, Unitarian Free Ch., Tisdall's Buildings, 309 Lambton Quay, Supply

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School, 7, Service, Rev. Magnus C. Ratter

THE LINDSEY PRESS

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and

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to all its friends

—:—

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14 GORDON SQUARE, LONDON, W.C.1

of his first visit to the church. Several letters of encouragement and good wishes, including one from the President of the General Assembly, were read to the members and friends.

Prior to their departure from London in the New Year, the opportunity was taken of making a presentation to Rev. and Mrs. Newton as an expression of the appreciation of their great help to the church over the past 35 years. The meeting closed with the benediction pronounced by the District Minister.

Southport: The Unitarian Church in Portland Street must be one of the most up-to-date institutions in the country. Worshippers passing into its spacious grounds on the afternoon of Saturday, December 6, noted that even before the hour of the Induction Service, the name of the Rev. T. J. Jones, B.A., already gleamed in golden letters, as minister, on the church notice-board.

The Rev. Duncan P. Stewart (Gateacre) conducted devotions and in his charge to the minister, the Rev. Herbert Crabtree said he had vowed himself to speak the truth to his people in love. There was a responsibility laid upon every Unitarian minister to proclaim the truth without concern for anything beyond their own judgment, yet how many times he had felt his own words would have been more effective if he had remembered it was his duty to speak the truth in love. The truth could be very barbed. It was a minister's duty to blunt the barbs. Not many people were interested in the truth. People came to hear the familiar things, things they had already found acceptable. It was a minister's duty and responsibility not to be a mere echo and, if he were tolerant towards their feelings, they would welcome the truth from him and there would be presented to the minister an opportunity of building up the Kingdom of God within the community of that church.

The Rev. Raymond Holt, giving the charge to the congregation, said that today there was a great interest in religion but complete indifference to the religion of the church. One of the chief weaknesses in our churches was that people had no clear idea of what their relationship to the church was. What purpose was the church designed to serve—and was it serving that purpose? How could men and women attain to a religious experience? Nowadays there were many activities competing with the church and one of the weaknesses of their church life was that members of congregations today no longer prepared themselves for public worship. If public worship today was ineffective, it was because men and women had not prepared themselves to receive the experience of God. Regular worship, public worship without private worship was bound to fail.

Mrs. A. E. Grundy, Chairman of the Church Council, welcomed the Rev. T. J. Jones on behalf of the congregation and the minister, having replied, received the right hand of fellowship.

Wakefield: Westgate Chapel: Special services in connection with the Bi-centenary of this chapel were held on Saturday and Sunday, November 1 and 2 last. On Saturday, the service was conducted by the Rev. Dudley E. Richards, of Bradford, who gave a most stimulating and challenging address. The Lessons were read by Mr. H. C. Cummins, the president of the Free Church Council, and Mr. George Denison. This was followed by a Social Gathering in the Sunday School. The services on Sunday were conducted by the Rev. Frank Bullock, of Bradford, who preached two eloquent sermons. In the morning his subject was "The Backward Glance," and in the evening "The Forward View." There were good congregations at all the services, including friends from several Yorkshire Unitarian churches.

Mr. S. T. Galpin

The congregation at Cullompton have lost a much beloved member in the passing of Mr. S. T. Galpin at the age of 89. During the course of his long life he filled several positions in connection with the church he loved. He dearly loved his church and served in a loving spirit.

He served with equal devotion the town to which he belonged, occupying with distinction several official positions for such long periods as thirty and thirty-five years.

The congregation which filled the church at the funeral service, conducted by the minister, was fully representative of all the interests in the town. In itself, this was a magnificent tribute and an indication of the respect, high esteem and sincere affection in which he was held by his fellow townspeople. His memory will long be fragrant to all who knew him. *W.A.P.*

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